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The Entombment

By Fra Angelico

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

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Fatherhood and Sonship

BY SHIRLEY C. HUGHSON, O.H.C.

FATHERHOOD and sonship are complementary. In order to have a real relationship there must be a genuine paternal as well as a filial attitude. In thinking of ourselves as the children of the heavenly Father we must remember that it is no mere fiction of the divine law that the Father is Fatherly. He does not receive His title from the Russian peasant gave the Tsar that of "White Father." He in reality acts the part of the father, and that, not by arbitrary willing to do so under certain conditions, or at one time or another, but through the normal operation of the law of His own nature in relation to the creature whom He created in His own image.

We are not directed to consider a loving Fatherly father in order to learn what the heavenly Father is like. On the contrary, it is the revelation of the love and tenderness of God which shows us what the earthly father should be; and it is the continual extension of the loving character of the father which produces and calls into action the love which lies in sonship. The initiative lies with the Father. The child is filial because the Father is tenderly paternal. If we would be

children worthy of our Father in heaven, we must contemplate unceasingly the love of the Father. We must count up the blessings which flow from His hand; we must meditate upon His goodness and mercy, which have followed us all the days of our life. In proportion as we meditate upon these things shall we be enabled by His Spirit to fulfil the rôle of dutiful sons.

There is no question about the Father's attitude. "As a father pitieth his own children, even so is the Lord merciful unto them that fear Him;" "I have loved thee with an everlasting love." But what is our attitude? Does our filial response correspond to His fatherly love? He acts as a real father; do we act as real children? His action arises, as we have seen, out of the normal operation of the essential law of His nature as divine Father. Our action must correspondingly arise out of the normal operation of our nature as sons of God. Our sonship is no more a legal fiction in the Kingdom of God than is His Fatherhood. St. John makes this emphatic in a notable passage in his First Epistle: "Behold what manner of love the Father hath bestowed upon us, that we

should be called the sons of God." If this declaration stopped here, it might be concluded that our sonship was a loving fiction; that by a divine condescension God allowed us to be spoken of and dealt with as if we were His sons, while as a matter of fact no essential sonship existed. But the apostle does not stop here. He goes on swiftly to add two emphatic words, words which are unfortunately omitted from the text used in our Authorized Version—*kai esmen*, "and we are!"—as truly sons as He is truly Father.

If we, then, be sons, do we show forth the nature of sons? Do we evince in our life and actions the signs and the indications of the filial relationship? These are manifold. Let us take two of the simplest and most obvious of them and examine ourselves by them.

First, trust in the Father; simple, loving dependence; an implicit confidence that, come what may, the Father can and will do everything that is needful for our care and protection. The little one runs swiftly to the father in time of fancied danger; it brings with perfect confidence its broken

toys to be mended. If one should tell the child of the father's limitations, it would be puzzled at such a suggestion, and frankly credulous. The idea that the father can or will not do everything that is needed finds no place in the heart of the child.

But the children of the earthly father, however loving and fatherly he may be, find as their experience develops, that they were wrong. The most loving father has limitations without number. His love may be boundless, and he may, in all good faith, promise the pleading child many things, yet often does he have to stand helpless in the time of the child's peril or need.

We come from God and we are in exile, and it is because our strength of affection tends toward God that we are aware of our state of exile.

—Ruysbroeck

No so with our Father in heaven. We do not come to Him under all conditions in life, depending with perfect and intelligent confidence on His love, His promises and His power. Loving His own which are in the world, He loves them to the uttermost. Out of His love arise His promises—"exceeding great and precious promises," St. Peter tells us of them—and coming to Him we know that He is not slack concerning His promises, for our reason that His love and promises are rooted in His omnipotence. He alone possesses the infinite power which enables Him to perform every promise. He can do everything that He wills to do. He is able not only to will, but also to do of His good pleasure whatever that pleasure may be. Such is the nature of our Father in heaven, are we able to draw near to Him with the trust which the knowledge of His nature must engender?

A second characteristic of the child's approach to the Father which we could consider is that of loving intimacy. This is to be carefully distinguished from that informality of approach which so often means familiarity in the unpleasant sense of the word—the taking of undue liberties. The latter is really a grave danger in these days when religion is looked upon so often



THE HOLY FACE OF LUCCA

so many as a light thing. To be guilty of familiarity with God is to violate His essence. To be intimate with Him is to exclude the right of our divine inheritance.

To understand and regulate our intimacy with the Father we must not fail to take the word in its real sense. It is derived from the Latin word *intimus*, which is the superlative form corresponding to the comparative *interior*. It means no mere external and conventional relationship, but union with the essential inner being and nature of that with which we are said to be intimate. Father and child are of one substance, they share the same nature; the child is of the father's flesh, and bone of his bones. Such is the relation between the Father in heaven and the children who are born of Him—regenerate, members of His body, and inheritors of His Kingdom.

It is not in any sense a mere external relationship. The external relationship is accidental. The child who has been united into God is the intimate sharer of His life, both human and divine, just as the child partakes of the essential life of the Father of which it is a part.

But there is another consideration, far more than all this. God Himself desires our fellowship because in them He finds His joy. It is not to be taken as meaning that the infinite joy which is one of the essential attributes of the Godhead, can be either increased or diminished by anything which His creatures can do. But it is a gracious intention that we are able to give opportunity for the exercise, outside of the Godhead itself, of that joy which indwells Him, and which seeks for that upon which it may lavishly bestow itself. Just as we are told that one of the objects God had in creating man was to have something external to Himself to love, in like manner does He seek occasion to express His divine joy in relation to something outside of Himself. Does not this account for His having made man in His own image and likeness and partaker of His nature? Existing in the image of God, man has an affinity with the divine, so that man and man are able, because of their common nature, to enter into mutual relations of love and joy. Surely, it must ever be a thrilling thought that by our little ac-



ECCE HOMO
By Guido Reni

tions we are able to afford the divine Essence definite opportunity for the exercise of that joy which infinitely and inherently belongs to Him.

This must of logical necessity be true if God is in very deed a Father. The father exists not only for the joy of the child; but the child also exists for the joy of the father. Indeed, the mature and reasoned joy of the parent in the child is greater by far than the immature and merely instinctive joy which the child finds in the rest and security of the embrace of the father's arms. Contemplate the joy and thrill which a mother and father feel in the development of the child, in its growing powers, in its clinging to them in infant love, in its budding capacities, its first half-formed words of speech. And later, when childhood is passed, does not the chief joy and satisfaction of the father's life lie in watching the unfolding into reality of his high aims and purposes for his children? This constitutes one of the essential elements of parenthood, and without it there could be no true spirit of fatherhood, whether amongst creatures or in the Godhead.

If God be then a father, He must find joy in His children just as they, if they are faithful and filial, must find joy and satisfaction in Him and His love.

But these loves of the Father for the children, and of the children for the Father are not to be thought of as two distinct activities. They are mutual, and their exercise constitutes one operation. Neither would be complete without the other. With-

out both, that which is planned in the mind and purpose of God would fail of accomplishment.

The whole life of the good Christian is holy longing.

—*Saint Augustine*

It is just this that makes unrequited love so deep a tragedy. We see it in human life about us, in the wistful, patient love of a woman for an unfaithful, indifferent hus-

band; the devotion of a mother for a son counts her love as a thing of naught. the deepest tragedy which human history ever known is the unrequited love of Him who "came unto His own and His own received Him not." This tragedy was enacted in Judaea two thousand years ago and then brought to its close. It moves on the stage of human life continually. It was the men of Jerusalem alone who enacted the saddest of dramas, but those in every age who hear the Father's call of love and heed it not.

Collect

BY ROBERT TRUE

O THOU Great Lover,
greatly unbeloved,
who dost lavish all thy love
on us that of thy great love
thou didst create to be thy love,
who sheddest tears
for every tear of ours
and holdst them all
in thy vast bosom
for our release—
who sufferest pangs
for every hurt of ours. . . .
O thou who didst create
us in thy image
and in our image
hanged crucified—
how canst thou bear
to look on us?
How canst thou still
turn loving face on us
that only turn our back on thee?

Oh, all our tears—
oh, all our hurts—
our broken hearts,
our hates, our fears—
our bloody wars—
our greeds, our wants, our needs—
not one of these is aught of thine,
and yet thou takest them

that, having them,
thou mayst have us too.

O thou Great Lover,
greatly unbeloved,
take thou my heart—
rejected, scorned
and broken—
cracked from holding less than thee,
scorched with my desire,
twisted—bent—
and out of shape—
bitter with the taste
of tasteless drink that quenched no
thirst. . . .

Take Thou my heart—
unworthy of any child of thine—
and crush it—
smash it—grind it—
stretch and bend and mould it
and make it fit
to catch one falling tear that should
not burden thine.
"All ye that travail and are heavy
laden. . . ."
let one of all that "all"
come unto me. . . .
Give me the strength at last
to lift a single splinter of the cross.

Sweet The Iron

A Meditation on the Nails of the Cross

BY MERLE WALKER

THE early Church, the Middle Ages, and the mystics of all times emphasize a portion of Christianity that is peculiarly uncongenial to the temper of modern times: the physical details of Our Lord's Passion. St. Paul cried vigorously "He bore in his own body the marks of the Lord Jesus, rejoicing, whether figuratively or literally, in the stigmata of obedience." "Sweetest wood, sweetest iron," cried Fortunatus in his great praise of the Cross. St. Francis desired the wounds of Christ as his highest reward, and even in our day a mystic like Simone de Beauvoir declares that the happiest of all desires was that of the pardoned thief, who lay beside Christ and "in the same state as he" throughout the Passion. To all these the whole of Christ's agony was real and present: the sweat of the Garden, the scourging and spitting, the nailing, the thirst, the physical desolation and the opening of His Side. Each learned through love and consolation to say, as did Margery Kemp: "It is as real to me as though He had died this day." The humble things connected with His suffering, too, have always been objects of this devoted regard: the nails, the nails, the scourge, the lance, the wood of the Cross—each had its part in the Passion, and each has its meaning for the Christian life or life of prayer. Those who adore the Crucified Victim venerate also as well the physical means by which His atoning sacrifice was made.

But this is alien to the modern bent. It is part of our impatience, even in spiritual things, to hurry onward to effects and to direct causes; to enjoy results and slight instrumentalities; to embrace the goal and forget the journey. So Protestant Christianity has always tended to emphasize the physical Atonement and slight the longer and more arduous sacrifice of the Incarnate Life, the life at Nazareth as on Golgotha. Even public Christians who would not stay from

Mass on Easter feel no compunction in neglecting the three-hour vigil of Good Friday. Anglicans who could not endure an altar without a cross still often feel that to add a *corpus* is either idolatrous or morbid. The glorious end, no doubt, justifies the means, but let us not dwell upon the shabby group about the gallows-hill; let us forget the hideous details of an archaic type of criminal punishment devised by a naive age, and let us concentrate upon "the healthier side of Christianity."

But the lover of Christ will not be convinced. We cannot "understand" the Resurrection without the Crucifixion, and to try to "understand" the Crucifixion as a solely spiritual or theological event, disregarding the nails, the iron, the sweat, the blood, is heretically to turn from the human Nature of Christ, and to reject the costliness of our salvation. Morbidity we must avoid, but not at the cost of communion. The basic truth of a sacramental religion is that there are no casual details, no accidental events in the Incarnate Life of God. All has a meaning and a relevance to us. The swaddling clothes, the withered fig tree, the twelve baskets of fragments left over from a miracle, the crown of thorns—each speaks to the soul offered in meditation and prayer. In each part and portion of Our Lord's life there is a mighty and whole supernatural act which is His direct doing, and within this whole act are contributing details—human contacts and physical instrumentalities—which are each revealing of the divine. Each event, each miracle, each meeting between the Christ and this particular human being is what the unknown authors of the medieval liturgical plays called a "Mystery." Each reveals God through Christ in a particular way which is related to all the others through His unbroken union with the Father. Yet each is in itself whole and complete, drawing up some area of the natural and the human into the

divine, because He who inhabits and submits to the natural world and He who participates through charity in the human condition is God. The Nativity is a Mystery: caught up in that action are angels and shepherds and innkeepers; sheep and camels, the ox and the ass; wise men and the ruling Herod; gold and frankincense, the linen of the swaddling bands and the wood of the manger; voices from Heaven and the prevailing method of taxation and the movement of the stars. Things animate and things inanimate; things personal as the weariness of pregnancy and things social as the Kingdom of the Jews; things suddenly revealed and things long sought after—all are drawn up into the Life of God and

made the accompaniments and means of holiness, just as through man's fall the had all been made the occasions of sin. So too, the Circumcision is a Mystery; the Temptation in the Wilderness is a Mystery; the wedding at Cana is a Mystery. Each is a complete a whole as the scene depicted in one of the pageant-wagons that move through the streets of England in procession on Corpus Christi day; yet each is mysteriously connected with the other in one single dramatic cycle that is the enfleshed Life of God. In each Mystery we can begin with the Central Figure and examine everything else in relation to Him; or we can begin in modest meditation upon the simple things He used and hallowed, and



THE SCOURGING
 By Fra Angelico

with a vision slowly purified by the Light which falls from Him upon these lowly things slowly have our gaze lifted to the Light of Christ. St. Ignatius Loyola carried the delighted rapture of the medieval peasant, waiting at his "station" for the next wagon to draw up, into the realm of mental prayer, when he urged his pupils above all to "contemplate the Mysteries of the Life of Christ." St. Ignatius, the peasant, and the mystics of all ages are agreed that it is not spiritual theories, or sermons or theological abstractions, but a loving beholding of the details of the Holy Life that is the way to the love of Christ. Therefore let us, after their example, in this Lenten Season attend to the Mystery of the Crucifixion and begin with the nails of the Cross, knowing that our veneration of the Cross is saved from all morbidity, because, if, like the peasant, we are faithful to our station, the next pageant in the Cycle will draw up the Mystery of the Resurrection and the Life Triumphant.

From the nails of the Cross we learn meekness. They are the physical means by which Our Lord is held to the Cross. Spiritually He is held there by the love of the Father's will and by His compassion for lost mankind. But the material and the divine are always united in His Incarnate Life, and the nails are the way by which His suffering human flesh is secured to the hard factual Cross, just as Love is the bond by which His will is secured to the Will of the Father. As we contemplate the whole of the Passion we learn how humility, the inward virtue, is related to meekness, the outward virtue. The prayer of Gethsemane and the nails of the Cross are in a definite and precise relation, as humility is in a definite and precise relation to meekness, yet distinct from it. The prayer of Gethsemane ends in one swift, integral offering of Our Lord's Will, growing out of adoration and love; the nails fix this sacrifice irrevocably to the temporal altar, working out in the six-hour agony of time, by means of natural instruments and human betrayal the complete unmitigated eternal offering. In the Garden the sacrifice is freely made, in intercourse between the soul of Christ and the Father. This is humility: the subordination

of one Person to Another for Love's sake. But the agony of the Cross is meekness: the willing acceptance of all the dreadful details, the uncomplaining obedience to whatsoever method that free intention of love shall entail as its consequence. The Agony in the garden is the internal binding of Love; the nailing to the tree is the external binding of Fact. The free choice of love brings on the material necessity that works itself out inexorably in the bitter transactions of natural and human events. Once the nails are driven, there is no escape save miracle, and Love works no miracle for itself. "Sweet the wood and sweet the iron! Sweetest weight on thee is hung."

Disquietude is always vanity, because it serves no good. Yes, even if all the world were thrown into confusion and everything in it, disquietude on that account would be vanity.

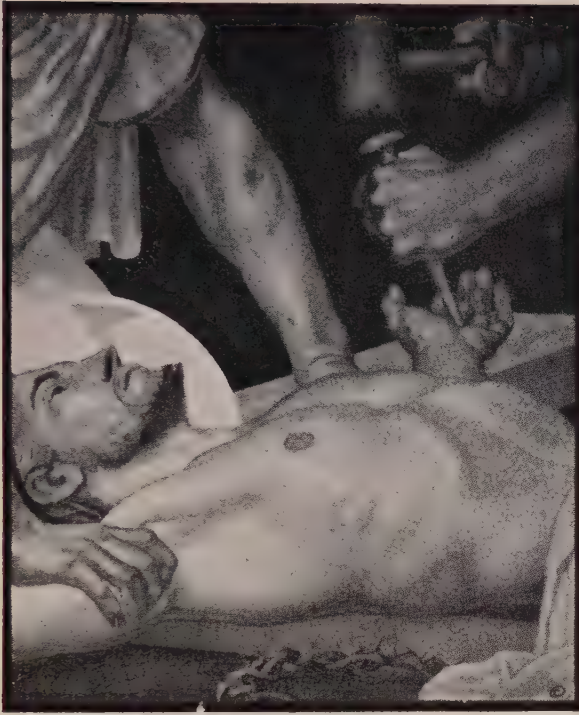
—*St. John of the Cross*

This relationship between the prayer of the garden and the nails of the Cross is an integral part of the Christian life. For us as for Christ, humility precedes, yet involves meekness; intention brings on the rush of fact and occasion. Once our wills are freely offered, we are bound fast to the Cross from which we must show forth the love of Christ "till He come." The joyful acceptance of our particular Cross, of our vocation or suffering, comes first in the interior life. Most Christians who have been for any time in the life of love and prayer have discovered in some Gethsemane what is the particular cross God has prepared for them and what the particular burden they must bear along the Way of Sorrows. In moments of adoration, when love is high, we have all known, beyond all dispute, that God is the only end worth our desiring. Then in the stern honesty born of real devotion, we have tried to count the full cost of discipleship, and have said, simply because in the undisputed Presence of God there is nothing else to say, "Thy will be done." We have known that our spirits are wholly willing and our hearts truly fixed on the "joy of all desiring." With all the resolution and devotion of which we

are capable we then offer ourselves to the Holy Will, and go out from the darkness and quiet of prayer into the nine o'clock sun, the heat of midday, and the tedious dragging hours of the afternoon. Each knows the Cross he must carry and on which he must be lifted up, above the flat level of selfish preference. For some it is physical weariness or pain, limited physical strength or chronic illness. For some it is the burden of over-sensitiveness, the drag of a difficult temperament. For some it is the Cross of wounded human love, friendlessness and loneliness, an ungrateful child or a faithless mate, a complaining invalid in constant need of care. For some it is an uncongenial task, the monotonous round of duties that give no scope for novelty or refreshment or personal self-fulfilment. One thing is sure: if the soul has truly looked at God, it will recognize that Cross beyond all possible doubt and confusion; and if, as we have looked we have also loved, we shall never have peace unless we accept the Cross for His sake and learn to desire faithfulness and obedience above all things.

God takes us at our word, as He took His Son's prayer of Gethsemane, and as we would be faithful to Him, so He, with the sternness of real love, is faithful to our intention. He takes us at our word—our best word, not our worst—and nails us firmly to the Cross which we have freely chosen. In the willingness of our spirits, He remembers the weakness of our flesh. Our need is for fixity. He knows that love is not only a matter of the heart and will, or even of sincere intention; it is involved also with the hands and feet and fingers, the nerves, the tone of our voices and the humiliating fact of our glands. Everywhere we are beset by ourselves. So once we have chosen freely for Him, He binds us and will not let us go. When our choice is put into fact, it will set in motion actions, commitments, loyalties, efforts, from which we cannot then be released except at the cost of utter faithfulness. In His mercy, He binds us with every nail of circumstance and every occasion of His orderly world to the Cross we have freely chosen. There is then no escape. If afterward beneath all the shameful layers of occasional complaint, involuntary

whining, faintheartedness and "counting the cost," there still remain some portion of the original "clean love" and "pure intent" with which we chose His will; if our human frailty, which still desires other things, yet desires Him more; if, although we cringe from pain and dread suffering, we yet fear separation more, then once our choice is made He sends the nail of necessity to fasten us securely to the duty or suffering that is peculiarly ours. His loving-kindness gives to us, as it gave even to His Son, the freedom to choose or reject His Will, and once the choice is made, He places upon us, through every hour of the day-long Passion, the necessity of staying where we are. For however sincere our choice, exhaustion and weariness will come and we shall desire to escape, to run away. Every mortified inclination will bid us to "come down from the Cross." We will long with every twitch of frazzled nerve and tired flesh to escape the nagging interminable ache of our body or the ceaseless whining voice of one whose needs we serve, the never-ending duty that holds us by its very never-endingness. "It is too much," we say, "I am not able." But we cannot get away, except at the cost of faithlessness. The nails hold; we are made secure, and at the day's end we know the meaning of the hymn: "*Faithful Cross above all other.*" We know that it was not our faithfulness that persevered. When our conscious love of God was lost in the tumult of fact, the Cross held by its very nature. The duty held us by its very requirements, the person who was the burden of our heart held us by his very need. The physical pain held us by its very rise and fall, its pulse and cessation, the form and shape of the disease itself. The need of wife and children fastens the executive to his desk, the worker to his machine, the farmer to his plow, the scholar to his pen. The needs of her children fasten the wife to the faithless husband. The sins of the world fasten the contemplative to prayer and the priest to the confessional. Through these humble nails of duty and necessity, the mortified, humiliated Christian learns the hardest truth that Christians have to learn: that the law of Love does not magically cancel the laws of cause and effect, or do away with necessity.



and the oblation of personal freedom; it rather hallows them. The prayer of the Garden, the life of adoration of the Holy Will, issues in the offering of the hands for the nails of the Cross. Inclination will fail; strength will fail; adoration will fail; spiritual consolation will fail. But the nails, by God's mercy, will hold. "Faithful Cross, above all other!"

There is more, however, to sanctity than the acceptance of the nails of the Cross. Acceptance, submission, obedience are not enough. The fixity is God's part: the response is still and forever ours. Acceptance is not the essence of Our Lord's own meekness. Perfect holiness not only chose the nails; it loved them, for its every response was love. It gathered all outward occasions into the scope of charity. With the medieval we must venerate the Rood and the nails, what Dame Julian of Norwich called "the fastenings of the Cross." Some of us have crucifixes which betray this truth most graphically. As we gaze upon the *corpus*, we see the face of Christ turned upward toward the Father, and the arms spread forth in a gesture toward mankind. If we look

more closely we also behold the fingers flexed in slightly to embrace the nails. It is loving the nails that is true meekness, as loving God is true humility. Our wills are perfectly united to His will only when we shall have learned love and joyful gratitude for the nails by which He binds us, the stubborn necessities from which there is no honorable escape. We all know the difference between Our Lord's embrace of the nails of His Cross and our own grim, stoical resignation to the inescapable. We know how difficult it is to rejoice actively in the hard task, the tasteless monotony and the painful suffering. More often than not the very best of which our own strength is capable is the petulant exclamation: "Since there's no help for it, the sooner I do it, the quicker it will be over!" Like Simon of Cyrene we are compelled to bear our Cross. The tired day laborer can not with ease love the drab necessity that keeps him toiling for his daily bread, nor readily give thanks that his labor delivers him from aimlessness, idleness and boredom. The discouraged farmer, his livelihood at the mercy of sun and rain, can learn only through holiness, to give thanks for the variableness of God's

weathers, to work with joy to conserve and protect his straggly land, and to yield his hands and feet and back and sinew in loving cooperation with the seasons of God. The maiden daughter cannot easily cherish the need of the sick mother or dependent father to whom she sacrifices all chance for freedom and independent happiness. The soul parched with dryness can hardly love the dusty words of prayer that are God's answer to that soul's deep intention to love God only and for His sake alone. The patient husband, whose life must be poised amid the touchiness, oversensitiveness and misery of a neurotic wife can only be enabled through Christ to cherish the deep need that binds her to him.

Yet it is only by the meekness of loving souls that all these outward, stubborn external facts and occasions can be brought inward into the sphere of love and offered and restored to Christ. One by one, in every minute of every hour, in every crevice and corner of the wide-flung world, each thing, each happening may be lifted up to Him by the meekness of those who are His. The meek soul is the door by which brute fact enters into Christ. As humility is the soul's willing smallness in relation to God Himself, meekness is the soul's willing smallness in relation to circumstance and to other human beings. Humility is inward and upward to God; meekness is the working outward of the soul's love to the last particle of reluctant fact. Humility is the mysterious change in the soul as it grows in the knowledge and love of God; but meekness is the soul's relation to what it cannot change. By this meekness the resistant world is reclaimed from Satan for Christ: germs, pain, sickness, tedium, insult, persecution, all are saved from waste and made to bear the "weight of glory." All the neutral world of sheer occurrence, and also the very world of evil and darkness, is salvaged and made the instrumentality of holiness. For the meek soul is so small it can begin *anywhere* with anything, under any circumstances. So often the tangled messes that human temperament and sin have made of personal relationships, where nature grates on nature and uncongeniality and antagonism push nerves and sensibilities to the point of mad-

ness, revolve on something so simple as the nasal twang of a voice, a jerkiness of movement, a foreign accent or the pigment of a man's skin. Only meekness is small enough to begin its loving work of restoration from such humiliating facts. Only the soul which has learned through meditation and love that a small spike of iron was yet large enough to fasten God to the Cross can forego sweeping reforms and abstract theories and begin in the shameful trivia of our human condition.

The pure in heart shall see God, but the meek shall inherit the earth. To whom else could it possibly be trusted in all its variety and wonder: the natural world of bangs and clatters and sudden quiets; of dampness and drought, of hot sun and thin drizzle, of avalanche and hidden springs; the buzzing human world of committees and parlances and loneliness, that tries and tests sanctity and forbearance to the breaking point; the world of broken shoelaces and mid afternoon slump; of drawers that stick; of friends who talk too much and husbands who "never tell us anything;" of intentions that fail and plans that go askew; of things that "won't work" and things that "run down;" of people who "won't listen" and children who "won't mind;" of all the things and people who *won't* in spite of our will and will in spite of our refusal; of all that thwarts and baffles and dissipates and defeats man's longings and desires, intentions and activities. This world is the inheritance of meekness—the recalcitrant, the resistant, the reluctant world, as hard and unyielding as the wood of the True Cross. It is just this unprepossessing world that the meek soul through its own pliant love, will win and offer back to Christ.

For whatever happens to the meek soul is immediately loved and given back to God in gratitude. They have learned what William Law meant when he said, "If anyone would tell you the shortest way to all happiness and perfection, he must tell you to thank and praise God for everything that happens to you." By the meek, sickness is offered and turned into sanctity; boredom is received with praise and all monotonous routines, mechanical tasks, ceaseless

beated chores are brought within the scope of love; by the scattered thanksgiving of the meek in high places, the kingdoms of this world give praise to the Holy Name. By the meek the stony soil is tilled, the labor that does not show is cheerfully done; the boring, the tiresome and the long-winded have their troubles listened to; the thankless tasks contribute their part to the beauty of the larger endeavors.

Meekness is not all, and holiness does not always take the form of submission. There are other Beatitudes than the third and there is ample room for reformers and revolutionaries in the world, who change the stubborn facts so that others need not bear them. Incarnate Love did more than hang on the Cross, though nothing so powerful as that. He drove out the money changers and cleansed the temple and changed the inward meaning of the Law; He healed and conquered sickness, and raised the dead, and drove out demons, and sent men out from the quiet lives of fishermen to found the glory of the Church. It is said that each soul shares some portion of Our Lord's incarnate life. Some in their smallness and impotence share His infancy; the aliens, the minority races, the persecuted share His flight into Egypt; ascetics share His wilderness and contemplatives His Transfiguration. But the meek, loving with joyful acceptance whatever shall fix them to the Holy Will, more than all others truly share the long hours of the Cross, and bear the heavy weight of all their human natures cannot change. For meekness not only looks with faith beyond the present shame to future glory; it claims the present shame for love, and brings it into the Kingdom. Meekness is the virtue "of the present moment," of the *here*, the *now*, the *this*. Seeking no escape from the tribulations of this time, it salvages them for Christ.

To such meekness—a part even if not the dominant part of each life in Christ—our restless, spiritually ambitious souls are lifted as we gaze on the nails of the Cross. We are

not medievals, and we are not mystics, most of us, at least not for long at a time. We shall not feel our parish churches the poorer for having no splinter of the wood of the True Cross to hallow them. But if we do achieve sanctity it will, for all our modernity, be along somewhat the same way that St. Helena first walked. In his novel *Helena*, Mr. Evelyn Waugh shows how she was enabled to discover Christendom's holiest relics by two extremely modest qualifications: ruthless honesty and holy perseverance. In an age, like ours, of much pomp and splendor, of spiritual insincerity and religious expediency, of much magic and little simplicity, she stubbornly pursued the *facts* of Christ's life. Other religions had their mysteries and their theology, their glory and their ceremonial, their ecstasies and their incantations, their disciplines and their passionate rituals. Only Christianity had the hard fact that Love came at a historical time and offered itself on the place of Calvary, "under Pontius Pilate." To these plain happenings she resolutely held, amid all the distractions and compromises of a vacillating Christendom, and so her gift to Christianity was not a theory or a work of art, a miracle, a spiritual ecstasy or a new technique of prayer. It was a hard fact: the signs and proofs of Love's labor here in the unwilling world. Our Lenten response to the Passion must be by these same facts in this same world. We shall find the hardness of the wood in whatever is resistant and unchangeable in the vocations to which we are called, and the fixity of the nails in the humble necessities that bind us to the Holy Will. Then our reward will be to feel hanging upon these—the modest instrumentalities of our daily lives—the sweet weight of the Love that by them lifts us to Himself.

Faithful Cross above all other

One and only, noble tree . . .

Sweet the wood and sweet the iron

Sweetest weight is hung on thee.

The Mystery of the Church

BY BISHOP JOHN OF BROOKLYN

The Third Contemplation

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (*REV. 8:2-4*)

THE world called 'visible' is both imperfect and incomplete. Myriads of angels and of men who have lived on earth constitute a realm 'invisible' to man, but inexpressibly near to him and very easily accessible.

This realm of the 'invisible world'—of the heavenly and the lower-world Church—is accessible to man in two ways. He enters it immediately after his earthly death; and before that death he can easily, always and everywhere, enter into prayerful, contemplative communion with immortal spirits appointed to serve man.

The service of angels and saints is carried out in a divinely-human spirit. It is service of man—in God, and of God—through man. For Thou, the God-man, deignest to be in every human being which needs God and man.

People insensitive to the spiritual world and to their own hearts' depth are wrong in denying the reality in which, invisibly for themselves, they always live.

The heavenly world is mixed into the earthly. After Thy Incarnation the earthly world has been dissolved in the heavenly. Concerning man's invisible companions, defenders, teachers and guides, St. Paul (who knew by experience how greatly they helped him) writes: "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (*Heb. 1:14*).

And she through Whom salvation and

Thy Word came into the world, how mighty and motherly-merciful she is in the power, spirit and authority given to her in the world by Thee, Her Son and God!

Prayer for the sinners, prayer to the saints and prayer of the saints are an expression of the subtlest and most profound communication within the Great Family, the Church. . . . "To do good and to communicate forget not" (*Heb. 13:16*). This counsel cannot be regarded as referring to earth only, as indeed nothing can be so regarded if it lifts us to God and makes us partakers of His life.

Always and everywhere we can turn to Thee, Lord, and to speak to Thee as Father and "Brother" (according to Thy word). Thou hast given us many brothers very many. We are not 'obliged' to pray to them—we, who know Thee and strive towards Thee, cannot help praying to them. For our prayer to Thee is our communication not with Thee as separate, but with Thee in Thy Kingdom, with all the fulness of Thy world rooted in Thee and filled with Thy triumphant creatures. . . . Even on our earth we make requests to our brothers, men like ourselves, "pray" to them, though they are clothed with mortal flesh and blood. We communicate with all who are near to us, both bodily and spiritually, according to the Apostle's behest: "to do good and to communicate forget not." Communication and good works constitute the actual life of the Church, if this communication is free from temptation, rises out of pure love and leads to that pure love and increases that pure love—which is eternal life. If our blood did not communicate with the whole of our body, the body would die. If the eye did not communicate with the hand, and the heart with the head, man could not live in the body. Similar, but more lofty laws of communication, mutual nourishment and service of the members of the Church Body establish the heavenly life. One may not know these laws of the Body (many people do not know them) but one cannot live without them.

We do not reverence the creature more than the Creator. We do not forget the Creator because of the creature. But in Thy creation we reverence Thee, and through everything, both in the visible and in the invisible world, we ascend to Thee.

The heavenly world is a wonderful hierarchy of authority and power in God, of ardour and humility before Him, of contemplation and service of Him. . . . There, not as on our sinful earth, among sick human churches,—everything is full of complete and harmonious service of Thee, the King of angels and kings! There everything comes from listening to Thee and obeying Thee, from joyful, instantaneous fulfilment of Thy will.

We enter the heavenly world of Thy wonderful Church through inner heartfelt prayer and continual watchfulness, fasting, penitence and self-abnegation—through obedience to the spirit and reason of the Gospel. Through it we enter the holy Mysteries of life and fence ourselves in by a wall impenetrable to evil.

The mere calling with one's heart and mind upon Thy sweetest Name penetrates to the highest heavens and brings angels down to us.

Holy spirits of men who had lived on earth are, like angels, the stones of Thy Church, the perfect members of Thy Risen Body. Invoking them, we invoke Thy Spirit-bearing Body; we do not omit invoking Thy Spirit, but are united to Him in a perfect union.

It did not seem good in Thy sight, Lord, to remain solitary in the world. . . . And we cannot make Thee solitary, but must glorify Thee in Thy Kingdom. Thou hadst come into the world "unto Thine own" (*John* 1:11), founded Thy Kingdom, put on a Body. Thy Body is Thyself in every part of it. Thy saints are Thy "brothers, and sisters, and mothers" (*Matt.* 12:50). In Spirit they are that and are also Thyself—although Thou dost not violate their unique human existence and personal life. . . . Only in the mystery of the Church does this become intelligible.

Unreasonable are those who pray to Thee, but fear to include in their love and in the



SAINT JOHN THE EVANGELIST

By Paul Limbourg

spirit of their prayer those in whom Thou art pleased to dwell entirely and to reign forever.

Rightly do the orthodox glorify Thee in Thy saints. "The Lord is wonderful in His saints."

Lord, I believe: there is no loneliness in the world! This is a joy . . . There are no lonely people, for there is the Church.

Our human nature, continually restored by the Spirit, enters into communion with Thy bright angels and saints. They are our friends. Our spirit has the gift and the power, given by Thee, Lord, to come into touch with them, listen to them, understand them and spiritually converse with them—to receive their friendly encouragement, comfort, admonition and advice. . . .

Those who can detect the voice of the heavenly spirits in the subtle movements

and stirrings of the heart easily distinguish it and every other contact with the world of light from the demons' whispers. I tremulously obey Thy invisible servitors and want to join in their service. Of all created joys, guardian angels are man's chief joy.

In virtue of being essentially spiritual, non-temporal and non-spatial, man, while living in space and time, can give the mercy of peace—spiritual alms—to his brothers who are still on earth and to those who have left it not having carried out their pre-ordained calling.

"Blessed are the dead who die in the Lord" (*Rev.* 14:13). This cannot be said of all who have gone. But of many of them it can be said "Greatly to be pitied are those who die not in the Lord"—who have not fulfilled their human vocation, have not realized God's conception of them. . . . They are men like us, but have already been deprived of their short earthly trial and of the great and precious gift of spiritual freedom. They lived unreasonably, they spent their life senselessly and carelessly; they thought little, if at all, of Thee and of their own spirit which was dying without Thy truth. They cared only for their bodies, "They sowed to their flesh" and "of the flesh they reaped corruption" (*Gal.* 6:8). They sowed not to the spirit, and at the awful moment of parting from the body and from the earth did not reap of the spirit eternal life and entrance into the light and blissful world of Thy heaven.

These men abiding "in the darkness and shadow of death" have preserved Thy image—the possibility of bliss, but have not found Thy likeness—the bliss of righteousness; our prayer includes them too, and the great eucharistic offering is performed, in the Spirit, for them also.

The voice of Thy great sacrifice crieth in intercession for them, through us and through our love which has already passed into eternity.

The spirit of our mercy which is higher than any of our sacrifice, and the blood of Thy Sacrifice which is higher than all our mercy spreads through the earthly and heavenly veins of Thy Church's Body. Thy rational creation timelessly labours with

Thee at building up Thy Kingdom. The free help and emancipate those in bondage. The slaves implore the free. . . . The Kingdom of God is "taken by violence." According to Thy grand conception man works with Thee as a friend and a son. . . . The Church mysteriously fulfills itself.

Thy angels see with the delicate eyes of their spirits the streams of penitent tears that flow in the sinful world; they see the painful noble strivings in innumerable hearts and homes—Mothers' sleepless nights, monks' nocturnal prayers, earthly teachers' wise instructions, tutors' admonitions. The angels see all manful rejections of demonic temptations that steal up like a snake to an inexperienced human heart. They hear reverent singing and church services in towns and villages, forests and deserts. They see the mercy of the merciful and the generosity of the forgiving; they hear the entreaties of those who ask forgiveness. . . . They take notice of the justice of human judges and the zeal of rulers who bear the sword as "revengers to execute wrath upon him who doeth evil." (*Rev.* 13:4) They watch the magnanimous service of those in authority to their subordinates and the subordinates' obedience to their superiors. The angels see all the courageous struggles, all human falls and recoveries; they contemplate all the inspiration of faith, all the patience of love, all the hope of Thy people crucified on the cross of Thy truth. . . . And they sing Thee a hymn together with all whose spirit is renewed and whose hearts are yearning for Thee.

Thy angels behold this—but how does the world appear in Thy sight, Creator and Lord? What are all these human concerns to Thy judgment, our Redeemer, who wishes to make Thy abode with every human soul (*John* 14:23) and visitest "two or three gathered together in Thy Name" (*Mat.* 18:20)? I would fain ask Thee about this wonderful mystery: how dost Thou join Thy Church human souls innumerable as the sands of the sea according to Thy promise to Abraham? But my tongue fails me, for this is the boundary of what Thou hast not revealed. . . . May I not be scorched by the fire of Thy Truth, but warm myself by it in the midst of a cold world.

The Eucharist And The Anglican Chrysostom

BY H. BOONE PORTER, JR.

THE parallel . . . has more than once been observed between St. Chrysostom and our own Bishop Taylor; and it is good for the Church in general, and encouraging for our own Church in particular, to notice such providential revivals of ancient graces in modern times. . . ."

So wrote the holy priest who started the Oxford Movement, Father John Keble, and the "providential revival" of grace which he urges us to notice continues to give both interest and importance. The seventeenth century Divines, of whom Bishop Jeremy Taylor was one of the greatest, bound Anglicanism forever to those principles which continue both to guide and characterize our Church. To them we owe the Anglican insistence on incarnational theology, the apostolic ministry and sacramental grace, as is well known.

What is less well known, however, is the way in which the great Divines revived the sacramental theology of the ancient Fathers, and incorporated this tradition into the thought and life of our Church. It was another extraordinary achievement to take the teaching of the Greek Fathers, formulated dozen centuries before, at the Eastern end of the Mediterranean, and to actually bring to life as a constructive and creative force English spirituality.

Believing with Keble, that this is both good and encouraging to notice, I should like to present at least a taste of this brilliant and remarkable theology. St. John Chrysostom is as typical of classical Greek theology as is Blessed Jeremy Taylor of classical Anglican theology, and their teaching on the holy Eucharist is an excellent example of their thought.

There is no more beautiful sentence on the liturgy in the whole English language, than that Taylor says in "Holy Living:"

"When the holy man stands at the Table of Blessing, and ministers the rite of consecration, then do as the Angels do, who behold, and love, and wonder, that the Son of God should become food to the souls of His servants; that He who cannot suffer any change or lessening should be broken into pieces and enter into the body to support and nourish the spirit, and yet at the same time remain in Heaven while He descends to thee upon Earth; that He who hath essential felicity should become miserable and die for thee and then give Himself to thee forever to redeem thee from sin and misery; that by His wounds He should procure health for thee, by His affronts He should entitle thee to glory, by His death He should bring thee to life, and by becoming a Man He should make thee partaker of the Divine Nature."

Chapt. IV, sect. X

No comment can add to the beauty of this passage, but it is well worth noting how permeated it is with the thought of the Greek Fathers. Even for the word *priest*, Taylor directly translates *holy man* from the Greek term. Typical of the Fathers is the easy and unselfconscious mixture of dogmatic theology, references to the events of the Incarnation, and practical pious exhortation. It closes with the great note of St. Athanasius: God became Man to make man divine. I should especially like to point out allusions to the heavenly character of the Liturgy. We worship with the Angels.

This is a leading idea which Taylor elsewhere develops at length. But we may consider a brief passage from "The Worthy Communicant." This latter is reminiscent of the previous quotation, but derives so much from a passage in Chrysostom that the two can be considered in parallel.

Taylor

"When the holy man reaches forth his

hands upon the Symbols and prays over them and intercedes for the sins of the people, and breaks the Holy Bread and pours forth the Sacred Chalice, place thyself by faith and meditation in Heaven, and see Christ doing in His glorious manner this very thing which thou seest ministered and imitated upon the Table of the Lord."

The Worthy Communicant, chapt. VII, sect. I

Chrysostom

"When thou seest the Lord sacrificed and laid upon the Altar, and the priest standing and praying over the Victim, and all the worshippers empurpled with that precious Blood, canst thou then think that thou art still among men and standing upon Earth? Art thou not, on the contrary, straightway translated to Heaven? . . . And this all do through the eyes of faith."

On The Priesthood, Book III, sect. IV

Bishop Taylor is directly inspired by St. Chrysostom's magnificent outburst, but consider how skilfully he paraphrases. Chrysostom is exalted and poetic, but not so specific. Taylor wants his reader to understand that he is not discussing any vague, general

spiritual realities, but that he is referring directly to the things one sees in one's church on Sunday morning. The Liturgy is not heavenly because it is beautiful and remarkable, but because it really does present to God, here and now, the same Sacrifice. Our Saviour is pleading for us in Heaven. "Both Christ in Heaven and His minister on earth actuate that Sacrifice." (The Office Ministerial, sect. V) Beneath Taylor's stately prose is the firm doctrinal consistency of a man who endured years of Cromwellian persecution for refusing to relinquish or renounce the Catholic priesthood.

Secondly, we may consider another great note in classical Anglicanism, which as it appears in Bishop Taylor, was likewise largely derived from St. Chrysostom. This is the conception of the unity—yes, even the identity—of Christ's Sacramental Body and His Mystical Body. Both comment on 1 Corinthians, X, 17:

Taylor

"Christ is our Head, and we the members of His Body, and are united in this mystical union by the Holy Sacrament, not only because it does symbolically teach . . . but even by the blessing of God and the operation of the Holy Spirit in the Sacrament. . . . And therefore it was not without mystery that the congregation of Christ's servants, His Church, and this sacramental Bread, are both in Scripture called by the same name: this Bread is the Body Of Christ, and the Church is Christ's Body too; for by the communion of this Bread all faithful people are confederated into one Body, the Body of Our Lord."

The Worthy Communicant, chapt. VII, sect. IV

Chrysostom

"We are that self-same Body. For what is the Bread? The Body of Christ. And what do they become who partake of it? The Body of Christ. Not many bodies, but one Body."

Commentary on 1st Cor., chapt. I

"The Scripture is wont to give the name of 'Flesh' to the mysteries of the Eucharist and to the whole Church, calling them the Body of Christ."

Commentary on Galatians, chapt. III



**BLESSED JEREMY
TAYLOR**

Thirdly, both bear witness to the Church's instant affirmation of the moral and social obligations imposed by the Christian sacramental life.

Taylor

"Fail not at this solemnity, according to the custom of pious and devout people, to make an offering to God for the uses of religion and the poor, according to thy ability. For when Christ feasts His Body, let us also feast our fellow members, who have a right to the same promises and are partakers of the same Sacrament."

Holy Living, chapt. IV, sect. X

Chrysostom

"Art thou making a remembrance of Christ and despisest thou the poor? . . . How can it be other than unworthily when thou neglects the hungry? . . . Let us nourish Christ; let us give Him drink; let us love Him: these things are worthy of that table."

Commentary on 1st Cor. chapt. XI

These few samples are enough to show how vivid and stimulating the Greek Fathers can be, and also how effectively and constructively the Anglican Divines applied their teaching. There is much that is modern in the early Fathers, and the continental reformers often quoted them. But the great Anglican Divines showed that a truly patristic theology can only exist within the living framework of liturgical and sacramental tradition. The glory of patristic theology is its synthesis of reasoned doctrine, Holy Scripture, sacramental life, and practical piety. It is the achievement of the great Divines that they transplanted and transposed this synthesis into Anglicanism, so as to embrace the Western theological tradition, the King James Bible, the Prayer Book, and a modern practice of piety. Such a book "Holy Living" deserves a permanent place in Anglo-Catholic devotional life, not merely because it is intrinsically better than most modern manuals, or even because it is written by a confessor's hand, but because it, and some other books, like it, played a role of permanent historical importance in the formulation of the traditions of our Church. They took the prin-



SAINT JOHN CHRYSOSTOM

ciples and ideals of Anglican theology, and shaped them into a living practice of spirituality and devotion. Through English Catholicism, thus reformed, martyrs and confessors, hosts of ordinary people, and countless sinners, have been "confederated into one Body, the Body of our Lord."

Prayers

For the Feast of the Annunciation

BY JEREMY TAYLOR

O holy and ever-blessed Spirit, who didst overshadow the holy Virgin-mother of our Lord, and caused her to conceive by a miraculous and mysterious manner; be pleased to overshadow my soul, and enlighten my spirit, that I may conceive the holy Jesus in my heart, and may bear him in my mind, and may grow up to the fullness of the stature of Christ, to be a perfect man in Christ Jesus. Amen.

To God, the Father of our Lord Jesus, to the eternal Son that was incarnate and born of a virgin, to the Spirit of the Father and the Son, be all honour and glory, worship and adoration, now and for ever. Amen.

How God Makes Things

A Third Lesson for Children

Opening Prayers: Our Father, Morning Prayer, Gloria Patri, Sanctus.

Objects Needed: Work sheets as below; a plate with a large "bite" broken out from its edge; if easily procurable, a game of anagrams.

Review of memorized answers: What is our purpose? Whom does God want for His friends? How do we become God's friends? What does God know? What can God do? How many Persons are there in the one God?

"Game" review ("hard" questions to be answered in their own words): How big around is God? What color is He? How much does He weigh? How old is He? What should we measure Him with? Where does God write the new things that He learns? What would happen to God if we all stopped thinking about Him? What did God do when He was lonely—nobody to love? What would happen to God if He did something wrong? etc., etc.

(Now write on the board the word UNIVERSE.) Who knows what that word means? What *kind* of universe is it? Is it beautiful? orderly? does it look as if it had a plan? What does that make you think?

Who knows this game (anagrams)? Well, suppose I came home tomorrow and found my anagrams scattered all over the floor with the letters all mixed up, what would I think had happened? But if I found them arranged, so that the letters spelled words, and the words made sentences, then what

would I think? So when we study science and find that the world is arranged in a wonderful plan, it makes us think. . . . ?

When *you* make things what is the *very first* thing you do? (plan it in your mind) You mean that before you make it with your hands you make it with your mind? Which way do you think God makes? So God is like an architect making the plan of a beautiful building, or like an author writing a story, or like—what would you think (artist, inventor, composer, etc.)

What *tools* does God use to make a canyon? a mountain? a dome? an island? a cave? those queer-shaped rocks?

Who are God's *partners* in making beautiful things? Pictures, for instance? music? poems? houses? gardens? babies?

Can you think of other people who help God *make* things? What could you yourself help God make?

But even when *we* make things they still come from God. This table for instance: the wood came from a tree, which grew from a seed, which came from a tree . . . till you get back to the very first plant that ever grew, and that came from . . . ? and the man who made the table came from his father and mother, and they came from their fathers and mothers and so on back to the first people (the first living things?) and they came from . . . ? So then let us say: *All things come from God.* Where do all things come from?¹

But we people are so different from the other things God has made. Even from the animals. Which animals are most like us? What is the difference? Tails? Yes, but there is a much bigger one: What can we *choose*? Yes, a monkey can choose between bananas, but can he choose between being good and being bad? When he swipes things does he know it is wrong? So then for our second answer we say: *God gave us power to choose between right and wrong.* What did God give us? Where do all things come from? What did God give us?

¹ Never use a preposition to end a sentence with *except* in children's mission.

Theological Fission

At a recent mission for young people, one of the members of the Order read over some of the diligences which had been written by the children at home and brought back the next afternoon. The subject had been the Fall of Man. One child had written that sin was brought into the world by "atomic Eve!"

But what about the bad things? What things can you think of? Did God mean things to be like that? This plate, why isn't the man make it round like other plates? Who knows how this world got spoiled? Well, the best answer is a *story*. Who knows which story it is? (Adam and Eve.) Who can help me tell it? (Proceed to tell it as dramatically as you can, stressing that they both freely *chose* to do wrong.) Is the story true? No,² but it teaches a *lesson*. What do you think the lesson is? When did things begin to be bad? Let's say then: *The world went bad when people sinned against God*. When did the world get bad? Where do all things come from? What did God give *us*? When did the world go bad?

God forgave Adam and Eve as soon as they were sorry. We too need to ask God to forgive us. Here is a prayer to learn by heart:

O God, I am sorry that I have sinned against Thee, who art so good; forgive me, for Jesus' sake, and I will try to sin no more. Repeat this several times, asking them to "help" you as much as they can. But each time say the whole prayer straight through, and each time call it the Prayer of Contrition.)

Now let us kneel down. First let us be quiet and remember that we are kneeling before God. Let us ask Him to help us think what we have done that was wrong. (Pause.) Now let us say the Prayer of Contrition together. O God, I am sorry. . . .

WORK SHEET NO. 3

NAME..... GRADE.....

When we study science we see that the universe is not mixed up and jumbled together, but . . . in order. It works, just as if Somebody with a great mind had . . . planned it. We think that God is like an . . . planning a beautiful building; or like an . . . composing beautiful music; or like an . . . thinking up a wonderful new machine; or like God makes many things INDIRECTLY. Our chair was made by a . . . He came from his father and mother, and

Nowadays almost all thoughtful people regard it as a paradox to consider the proper names—Man and Woman living in light and eating Knowledge.

they came from their . . . and . . . , and so on all the way back to the first living things, who got their life from . . . The wood of the chair came from a . . . , which grew from a . . . , which came from another . . . , and so on back to the first plant, that got its life from In order to grow, those trees needed . . . and . . . and . . . and . . . , and these come from God. So it was really . . . who made the chair, only He made it indirectly, by using a long line of things in between. The forces of nature are the . . . in God's shop. How many of God's tools can you think of? . . . Which people does God use as His partners in MAKING things? . . .

The BIG difference between us and the animals is . . .

The bad things in the world are not . . . fault. When God made them they were all Things went bad when people By our sin we spoiled God's world, so now it doesn't . . . the way He meant it to.



ST. GREGORY THE GREAT
[March 12]

Standards and Ideals

BY JAMES O. S. HUNTINGTON, O.H.C.

“STANDARDS and Ideals” — the words are very often linked together as though they meant the same thing. Yet they are really quite different, and it is of more importance than merely the correct use of language to distinguish them. To do so may lead us far into the working of human nature and the rationale of divine grace.

To begin with what is simple and clear. A standard in ordinary parlance is a fixed measure of length, or weight, or capacity, or quality. It is a measure generally recognized; to be made use of to insure fair dealing between buyer and seller, and in all business transactions to which such measure is applicable. There are various places in the Old Testament where the observance of due standards is enjoined: “Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balance, just weights, a just ephah, and a just hin shall ye have,” And “divers weights and measures,” a shifting standard, is denounced as unjust and wicked.

Repentance, of all things in the world, makes the greatest change: it changes things in heaven and earth.

—Bishop Jeremy Taylor

From this use the word passes on to other than material values. In the school, the standard of excellence is the proficiency and amount of knowledge by which the scholars are rated. The pupil who attains that standard receives a mark of a hundred per cent. Many modern teachers are coming to feel that the estimating of a pupil by the marks he receives in examination is a very unfair gauge of his actual mental ability, and there is an increasing dislike to “standardization.”

In the moral life a standard is the normal rectitude and integrity to be expected and required of each individual.

Here there are two things to be considered.

There is, first, some definite and universal command—“Thou shalt not steal”—“Thou shalt not bear false witness.” These precepts are the same for all. To fall short of such a standard is to “break law,” to commit sin, either material or formal. But, second, a standard of character represents a degree of virtuous conduct to which a given individual ought to attain. Here, of course, standards differ widely. The standard for a child of six years old is different from the standard of a youth of sixteen, as that again is from the standard of a man of sixty. One of the commonest forms of injustice is to demand of a child to come up to the standard appropriate to a grown person, or of an ignorant man to reach a standard fitting for one who has had many greater advantages. Yet, granted that a standard is suited to the individual, to show any conscious disloyalty to it involves the individual in guilt.

What, then, is our responsibility in this matter? It is, evidently, for each of us to recognize as clearly as possible what is the standard by which to judge each his or her own thoughts, and words, and deeds. That standard is not to be assumed at our own discretion. We must see it as what Almighty God requires of us, with such strictness that any divergence from it, any failure to reach it, is an offence against His supreme claim upon us, is disobedience to Him, is a sin of omission or commission.

One of the most subtle and yet familiar temptations is to “lower our standard,” that is to say, to find or invent excuses for not exacting from ourselves what God expects of us to be and to do. Of course God does not hold us up to any standard without providing the grace, the strength, to fulfil His commands. “His word is with power.” He “will not suffer us to be tempted above that we are able.” His “grace is sufficient for us, and “His strength is made perfect in our weakness. But we may fail to seek the grace which He provides, by neglect to per-

“Ye have not because ye ask not”), or not making our Communion (“without ye can do nothing”), or we may receive it and yet not use it, as one might be given food or medicine and yet leave them unchanged.

The danger is, that when, through such faithfulness we fall below God’s purpose for us, we may refuse to own that the fault is due to us, and justify ourselves in taking up a lower standard, condoning our shortcomings, and attributing our failure to God. Then we may go on to pride ourselves on certain virtues, or what we take to be such, as seem to distinguish us as superior to our fellows. That is the very ugliness of the Pharisee, who thanks God that he is not like other men. For, as has been said, “The essence of Phariseeism . . . lies in a low standard fairly well fulfilled, in a generally diffused sense of satisfaction which forbids progress by crushing the creative-power at its source.”

Yet here arises a difficult question. Are we in order not to take up with a low standard that tolerates and ignores unworthy acts or words or thoughts, to put before ourselves a standard far above our ability, even with such grace as God at present supplies? Shall we exact from ourselves, on pain of sin and guilt, an immediate correspondence with the example set by saints and martyrs, and regard ourselves as incurring the displeasure of God and meriting His punishment because we do not once exhibit the sublime purity and unselfishness that was found in them? So some have taught, and they fancied that in so doing they were glorifying God and ennobling human nature. But the Catholic Church does not endorse such a position, and where it has been insisted on, as in certain forms of Puritanism, it has resulted not in true saintliness, characterized by child-like joy and radiant love, but in cross-gained and perverse conscientiousness. God is not a stern and forbidding tyrant, or suspicious and pettifogging master, but a wise and loving Father. Our Lord pictures God’s dealings with us as those of the patient husbandman who awaits the slow growth of the plants he cultivates, and of the



THE CRUCIFIXION

By Hubert van Eyck

(Courtesy of the Metropolitan Museum of Art)

tender shepherd who does not hurry the flock he leads, or fail to seek the wayward sheep and bring it safely home.

God does not set before us an impossible standard, but asks of us only what at present we can do, with such grace from Him as we are capable of receiving. Wilfully to fall below that standard is to grieve Him; but the standard is one with which we can correspond, if we will but accept His help.

And yet, we are not to settle down in any easy contentment. We are pilgrims, seeking a heavenly city, and we must not tarry on the way. We must not be satisfied with what we are; we must ever be longing to be more patient, more humble, more loving, than we have been in the past. And that is where the ideal comes in. The *standard* is what we can be now. The *ideal* is what we are to be bye-and-bye. To fall below the standard is shame. To see the ideal as far beyond us is joy,—the joy of a glad expectancy, of an ever-brightening hope. The ideal is not a dream, it is the vision of a reality. As Mazzini says, "The ideal is not within, but beyond us, and supreme over us. It is not the creation but the gradual discovery of the human intellect." God is the Moral Ideal. Man was made in His image, that he might attain to His likeness. And infinitely perfect as this Ideal is, it is not a vain pursuit to seek it. For us, as Christians, the Ideal, the Way, the Life, are in the Word made flesh. To be like Jesus is to be like God. And He enters into union with us that we may be made one with Him. In that sense the Ideal is within us. It is by acting in the power of the grace that He

so abundantly gives that we can raise us to whatever standard He chooses for us. And the obedience to that requirement brings no sense of self-satisfaction, for ever far before us, is the Perfect Ideal, Jesus Christ. We seek to be like Him, not because we are terrified at the results of wilful sin, but because we long to give Him joy.

The more we press forward along the way that leads to the Ideal, the loftier becomes the standard by which we are judged, and by which we must judge ourselves. That is why "moral and spiritual advancement brings not the sense of success, but of failure." Yet there is a vast difference between the consciousness of guilt and the recognition of unworthiness. This is plain to see if we bring before our minds the thought of the holy souls in purgatory. There can be no temptation and no sin, after this life, for those who will be with God in Heaven. Yet there is pain in purgatory, and a part of the pain of purgatory "is that which is caused by, and the means of spiritual progress. The soul learns to advance in the painful road of self-knowledge and penitence. Its spiritual perception is no longer hindered by the distractions of this life, but can truly compare itself with the vision of the perfection of human nature in Christ. And it strains upwards in the painful, yet blissful, anticipation of Heaven, not clearly apprehended, but not yet attained."

Let us, then, grow more sensitive to the sad guilt of disloyalty to our Standard, and more glad and loving in our desire to reach our Ideal.

Five Minute Sermon

BY ALAN WHITTEMORE, O.H.C.

Hebrews 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

YOU say that you do not dare to make your Communion because you hate So-and-So? Well, if you really do hate him, that is terrible. But, first, let me ask

you two questions.

The first is this. Suppose you were to find that person lying in the woods with a broken leg. He does not see you. You say to yourself, "I hate him. I will not go near him. You hate him. Would you, then, just let him there and do nothing to help him. No. You would do everything in your power."

All right. Here's the second question. Are you willing to pray for So-and-So? Ah,

essed as much. You say that you pray him every day and that you beg God to take this awful "hatred" from your heart. But, then, don't you see, you do not hate—and-So at all. True, you do not like him. That is different. Our Lord says that we are to love the people that we do not like—love your enemies."

There lies the great difference between temptation and sin. Whether you happen to love or dislike certain persons is largely a matter of temperament, their temperament and yours. Or it may be that you do not like this or that person because he has treated you badly. In any case, your feeling of dislike for him constitutes a temptation to treat him badly. It may be a very great temptation. But it is not a sin, provided you refuse to give way to it. If, instead of trying to hurt him, you pray for him; and if you could cut your tongue out sooner than say a mean word to him (or to others about him) or, then, instead of yielding to the temptation and committing a sin, you win a great victory for Christ.

It is easy to be kind to those you like, and to refuse to speak ill of them. "Do not even the publicans do the same?" But to strive to be constructive and generous toward one whom you do not feel drawn—that is hard. You will have to pray for God's strength. You may have to pray often and earnestly. But, if you do and if in the end you learn to treat that person with unfailing consideration, the day will come (in another world, perhaps) when you will thank God more for that one person than for all your friends. For, in your dealings with that man, God has taught you to love. He has taught you to love as He Himself loves, who maketh his sun to rise on the evil and on the good."

So it is with regard to impurity. Impure thoughts may batter at the door of the heart hour after hour. If one allows them to find lodgment in his heart—if he says, "I know it is wrong; I know that I ought to fight those thoughts; I know that I ought to turn to Jesus for help; but I won't"—then he sins. But if, on the contrary, he does turn to Jesus, over and over again, as long as is necessary, and refuses to welcome and cherish such

thoughts but drives them away—why, then there is no sin, but a victory. The attack of the thoughts constitutes a temptation. But there is no sin unless one surrenders.

This is the great thing to remember all along the line; with temptations to sloth, for example, or to pride or cowardice or unbelief. If you refuse to surrender to them, not only do you avoid sin but, with every victory over them, you become stronger in the power of Christ. That is why Saint James says, "My brethren, count it all joy when ye fall into divers temptations." It is because we grow strong through overcoming them. Temptations are the chest-weights of the soul!

Read the Gospel for the First Sunday in Lent. It will remind you how your Master Himself was tempted, "*yet without sin.*"

Always He is with you, eager to pour into your heart the selfsame power which He Himself used with complete and unfailing success. You need never be afraid of temptation, because "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

Retreats and Rains at Mount Calvary

BY KARL TIEDEMANN, O.H.C.

RECENTLY I said to the brethren at Mount Calvary, "You and I can say that we were in Santa Barbara the year of the great rain!"

Santa Barbara has struggled through seven years of drought. Slowly the great trees have died. One year we were rationed as to our use of water. Baths were permitted, but no great watering of gardens. People saved their bath water to water their gardens. One lady humorously complained to me, "I don't see why I should have to take a bath before I can water my lemon tree!" All during these seven years of drought, Santa Barbara and Southern California averaged only a half of normal rainfall.

The week of January 13, the drought was broken by floods greater than any since 1914. Mount Calvary became Mount Ararat! The first week-end we had a retreat for laymen, beginning on the Friday night.

All that night rain fell. Numerous leaks developed in our flat roof over the guest cells. But no major accident occurred until Saturday morning. I had motored down, in sheets of rain, to get "dear Florence" from her home, to bring her to her work in our kitchen. Just as we entered the House, the power line failed, and we were without light, heat, or means to cook! Later, I was told that the brethren finished the Benedictus at Lauds from memory. Then candles were brought and Saturday Prime was said by candle-light. But the gravity of the situation was sadly disturbed when the brethren found themselves reciting, at the opening of Prime, the verse "Thou also shalt light my candle."

We made coffee over a grate fire in the common room. We were not so successful with coddling eggs there. I was told the retreatants drank the eggs! But they did have breakfast.

We then sat down to await the return of electric power. The House grew steadily colder, since our oil furnace is operated by electricity. A friend 'phoned from his home a mile away and said we could cook lunch there and bring it up the hill. But at 10:30 a. m. the light and heat returned and we were able to operate our electric stove!

The next morning the telephone went out

of order for some hours, but we were able to finish the retreat for laymen at noon on Sunday without further mishaps,—while the rain continued.

On Monday, a second storm hit us with greater fury, as we began a retreat for priests. By this time the usual road from the town to the monastery was blocked by mud and water and fallen rocks. Fr. Baldwin had to go to town by a roundabout way to guide two car-loads of priests up the hill. They were given cells, warned about leaks in the roof, and began their retreat. This was at 9:30 p. m. I got a frantic telephone call from a priest who was stuck in the mud on a side road! I descended the hill to find him got out of the car to give a direction, and found myself wading in deep water. We lost the retreatant's car stuck in the mud and got him safely up hill, rejoicing in the idea that our troubles were over. They had just begun! Leaks increased until I told the monks that as long as their beds were dry, they would have to be happy. Early the next day I finally got down town safely by a long roundabout route to bring "dear Florence" to get breakfast and was congratulating myself when, just before I got to "dear Florence's," I ran into a lake of water! The car stalled but I managed to get out safely only to run into another lake! At this point I gave up trying to get our cook, purchased eggs, and returned home. "Dear Florence" came later by taxi.

Next day I told her (the rain still continuing) that she should come up the hill by taxi. It was her turn to get stuck in the mud on a side road. I descended in our car, rescued her, and she made pancakes in twelve minutes!

The last day of the retreat saw the main streets of the city running with water from curb to curb. No trains could operate, as the tracks were covered with water.

The radio threatened a third storm, but vented its fury elsewhere.

In spite of all this, all Southern California is happy, for we received in those two storms sufficient water in our reservoirs to last a year and a half!

We, with the seas and floods, blessed the Lord.



BOOK REVIEWS

JOURNEY TO PRIESTHOOD, by William C. R. Sheridan. Foreword by the Bishop of Chicago. (New York: Morehouse-Gorham Co., 1950) pp. 40. Paper. 75 Cents.

Father Sheridan has given the Church a much needed brochure as a guide to men both old and young who are considering the priesthood as a vocation. The chapters are succinct and readable, though necessarily brief. "What is Priesthood?", "A Disciplined Life," "Do I Have a Vocation?" and "How to Begin the Journey" are some of the more significant headings. We are led to see one strong statement; "Joining to the priesthood at the very start ought to be closed to two kinds of people: the romantic sentimentalists and those who want a career." We admire the straightforward simplicity and the clarity of the pages simply crammed with sound information and advice.

—R. E. C.

ANCIENT CHRISTIAN WRITERS. Vol. XIII. Tertullian "Treatises on Marriage and Remarriage;" translated by William P. LeSaint, S.J. (Newman Press, Westminster, Md.) pp. vii + 196. Cloth. \$3.00.

This volume of the Ancient Christian Writers is a translation of three of Tertullian's treatises. "To His Wife," "An Exhortation to Chastity," and "Monogamy." The first of these was written sometime between the years 200-206 A.D., while Tertullian was still a catholic. The second probably between 204-206 A. D., when he was obviously in sympathy with Montanism though not yet a member of the sect. About 212 A.D. he finally forsook the Church and became a member of the Montanist party in Carthage. It was within the next ten years that the third of these treatises was written.

In each of these the same subject is discussed "May a Christian man or woman marry after the death of a consort?" (3) Tertullian takes an ever increasing negative attitude towards any such remarriage until in the "Monogamy" he brands second marriages as adultery.

While the subject has little or no relevance to marriage problems of to-day, this collection of writings does show very clearly what happens to a man's thinking when he starts off with a wrong ethical premise. Thus Tertullian affirms in "An Exhortation to Chastity" that "we must acknowledge that a thing is forbidden by God when there is no evidence that He permits it." (p. 49) It is not difficult to see how this must inevitably result in a rigorist and distorted morality. Such we have in Tertullian, one of the earliest puritans, who in his writings "reveals all the exasperating self-confidence of the professional reformer and self-appointed custodian of public morals." (p. 69) It is interesting to note that John Calvin joined hands with Tertullian across the centuries, when he (Calvin) maintained that there were to be no ceremonies allowed in church services because there is no evidence in the New Testament that they were permitted.

However Tertullian is not always the fault finding moralist but can express with great beauty what the ideals of a Christian are. In the treatise "To His Wife" he writes, "How beautiful, then, the marriage of two Christians who are one in hope, one in desire, one in the way of life they follow, one in the religion they practice. . . . They pray together, they worship together, they fast together, encouraging one another, strengthening one another. Side by side they visit God's Church and partake of God's banquet; side by side they face difficulties and persecution, share their consolations. . . . They need not be furtive about making the Sign of the Cross, nor silent in asking a blessing of God . . . seeing this, Christ rejoices. To such as these He gives His peace."

Fr. LeSaint has given not only a very readable translation of Tertullian but has also provided the reader with some sixty pages of most interesting notes and explanations of the text, as well as short introductions to each of the treatises.

—L. K.

Intercessions

Please join us in praying for:—

Father Kroll preaching and conducting a quiet day at Christ Church, West Haven, Connecticut, March 16-18.

Father Packard preaching at Saint Andrew's Church, Poughkeepsie, New York, March 12; conducting quiet days at Grace and Saint Peter's Church, Baltimore, Maryland, March 21, and Saint Michael's Church, Litchfield, Connecticut, April 3.

Father Harrison preaching at Calvary Church, Wilmington, Delaware, Sunday, March 16.

Father Hawkins conducting quiet days at Christ Church, Coxsackie, New York, March 12, Christ Church, Greenville, New York, March 16, and Saint Mark's Church, Pleasantville, New Jersey, March 19; holding a mission at Christ Church, Joliet, Illinois, March 23-30; conducting the Three Hour Service, Christ Church, West Haven, Connecticut, April 11.

Father Parker preaching during Holy Week and giving the Three Hour Service, Trinity Church, Portsmouth, Virginia, April 6-11.

Brother Sydney conducting the Three Hour Service at Holy Cross Monastery, Good Friday, April 11.

Father Adams conducting a retreat at the House of the Redeemer, New York City, March 10-12; preaching during Holy Week and conducting the Three Hour Service, Saint Ambrose's Church, Chicago Heights, Illinois, April 6-11.

Father Gunn conducting a quiet day at Chatham, New York, March 18; preaching the Three Hours, Saint David's Church, Baltimore, Maryland, Good Friday.

Father Terry conducting a retreat for students at Trinity College, Hartford, Con-

necticut, March 8-9; giving a mission at Trinity Church, Coshocton, Ohio, March 23-30; preaching the Three Hours at South Kent School, Good Friday.

Father Gill conducting a quiet day at Grace Church, Newark, New Jersey, March 21; giving a talk on the Liberian Mission at Grace Church, Haddonfield, New Jersey, March 23; conducting the Three Hours at Saint Martin's Church, New York City, Good Friday.

Notes

Father Superior sailed on the *S.S. Fromconia* for England on February 15, to be gone until the middle of May. From England he will sail to West Africa and will make his visitation to the Liberian Mission at Bolahun.

Father Kroll conducted a mission at the Chapel of the Intercession, Trinity Parish, New York City.

Father Packard conducted a quiet day at the Woman's Auxiliary of Saint Peter's Church, Westchester; gave a retreat at the House of the Redeemer, New York City; conducted a quiet day at Saint Mary's-in-the-Field, Valhalla, New York; held a mission at Saint Mark's Church, Parkdale, Toronto, Canada.

Father Harrison held a quiet day at Christ Church, Shrewsbury, New Jersey; conducted a retreat for women at the House of the Redeemer, New York City.

Father Hawkins conducted a quiet day at Saint John's Church, Elizabeth, New Jersey; held a retreat for women at the House of the Redeemer, New York City.

Brother Sydney assisted Father Packard with his mission at Parkdale, Toronto.

Father Gunn conducted a mission at the Church of the Ascension, Rockville Centre, Long Island, New York; preached the noonday sermons at Saint Paul's Chapel, Trinity Parish, New York City, Ash Wednesday and the two following days; conducted a mission at Saint Stephen's Church, Pittsfield, Massachusetts.

Father Gill supplied two Sundays at Saint John's, Springfield Gardens, Long Island, New York; conducted a quiet day at Saint Luke's Church, Gladstone, New Jersey.



n Ordo of Worship and Intercession, Mar.-Apr. 1952

3d Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr pref of Lent until Passion Sunday unless otherwise directed—for the perseverance of all penitents

St Patrick BC Double W gl col 2) feria 3) of Lent LG feria—for the Church in Ireland

St Cyril of Jerusalem BCD Double W gl col 2) feria 3) of Lent cr LG feria—for the Oblates of Mount Calvary

St Joseph Spouse of the Blessed Virgin Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—for Saint Joseph's Hospital, Bolahun

Thursday V Proper Mass col 2) St Cuthbert BC 3) of Lent—for the faithful departed

St Benedict Ab Gr Double W gl col 2) feria 3) of Lent LG feria—for the Order of Saint Benedict

Saturday V Proper Mass col 2) of Lent 3) for the living and departed—for the Seminarists Associate

4th Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for a just solution of our economic problems

St Gabriel Archangel Gr Double W gl col 2) feria 3) of Lent cr—for Christian family life

Annunciation BVM Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—for the Sisters of the Holy Nativity

Wednesday V Proper Mass col 2) of Lent 3) for the living and departed—for the prophetic witness of the clergy

St John Damascene CD Double W gl col 2) feria 3) of Lent cr LG feria—for Saint Andrew's School

Friday V Mass as on March 26—for the Order of Saint Helena

Saturday V Proper Mass col 2) John Keble C 3) of Lent—for persecuted Christians

Passion Sunday Semidouble V col 2) of Lent 3) for the living and departed cr In Masses of season through Maundy Thursday omit Psalm in preparation Gloria there and at Introit and Lavabo pref of Passiontide through Maundy Thursday unless otherwise directed—for all priests

Monday V Proper Mass col 2) of Lent—for the Holy Cross Press

April 1 Tuesday V Mass as on March 31—for the Priests Associate

Wednesday V Proper Mass col 2) St Francis of Paula C 3) of Lent—for chaplains in the armed services

Thursday V Proper Mass col 2) St Richard of Chichester BC 3) of Lent—for the Servants of Christ the King

Compassion BVM Gr Double W gl col 2) St Isidore of Seville BCD 3) feria 4) of Lent seq cr pref BVM LG feria—for the suffering, anxious and sorrowful

Saturday V Proper Mass col 2) St Vincent Ferrer C 3) of Lent—for the Liberian Mission

Palm Sunday Semidouble V At Mass one col Passion Gospel before principal Mass blessing distribution and procession of palms at other Masses LG from that office—for the preaching of the Passion

Monday in Holy Week V col 2) Palm Sunday—for the spirit of penitence

Tuesday in Holy Week V col 2) Palm Sunday—for Mount Calvary Monastery

Wednesday in Holy Week V col 2) Palm Sunday—for the Confraternity of the Love of God

Maundy Thursday V At Mass W gl cl 2) Palm Sunday cr after Mass procession to Altar of Repose—for all lapsed from their communions

Good Friday B No Mass Office of the day as directed

Easter Even No Mass of the day at First Mass of Easter gl pref of Easter—for catechumens and hearers

Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed—thanksgiving for the Resurrection

Easter Monday Double I Cl W gl col 2) Easter seq cr—for the love of holy Scriptures

Easter Tuesday Double I Cl W gl col 2) Easter seq cr—for the Community of the Resurrection

Within the Octave Semidouble W gl col 2) of Easter or for the Church or Bishop cr—for the peace of the world

NOTE—On the days in Lent indicated in italics ordinary Requiem may be said. On Lesser or Greater doubles Mass may be said of the feria V col 2) feast 3) of Lent on March 24 and April 4 LG of the feast.

From The Business Manager . . .

Anglican Missal . . .

Due to increased cost of binding the publishers have had to advance the price of "The People's Anglican Missal" from \$5. to \$6. per copy. The edition just issued is bound in Red Cloth. Order direct from The Gavin Liturgical Foundation, Mount Sinai, N. Y., or from The Press. This is a useful book for Lent as it contains the Holy Week Ceremonies.

Manual For Lent . . .

This little book contains Tenebrae, and other ceremonies of Holy Week. It is published by the Cowley Fathers and may be ordered from 980 Memorial Drive, Cambridge 38, Mass., or from The Press. The price is \$2.00.

Canadian Cowley . . .

We salute the first edition of a new publication, "HIS DOMINION" issued by the Cowley Fathers at Bracebridge, Ont., Canada, for only 50c a year. See their advertisement in this issue.

A Sad Story . . .

Here is the tale of a sale. We sold a book on March 14th, and charged it.

Cost of book to us.....	\$1.60
Packing and mailing.....	.22
Invoice to customer.....	.03
Statement June 1st.....	.06
Statement Sept. 1st.....	.06
Statement November 1st.....	.06
Bookkeeping and office costs.....	.50
<hr/>	
Total.....	\$2.53

The charge to our customer came to \$2.08 and that is what he finally paid on December 4th, of the same year. If he had paid promptly our profit *would have been* 17c.

Pro-Roman ???

At one time or another practically every Catholic in the Episcopal Church has been accused of being "pro-Roman", "disloyal" and what not. It is annoying but one gets used to it after a few years. Personally I refer to no one in my admiration of the saintly lives of many Roman Catholics; their sacrifice and devotion of the Religious; their care of the sick, the poor and the down-and-outer. I stand with hat in hand to the voluntary poverty of such leaders: Dorothy Day, and envy the impact she and her co-workers are making on labor groups. But it just happens that I am an Anglican by choice and I am quite content to practice the Catholic Faith right where I am.

Anti-Protestant ???

Not at all, if by that you mean being "against" Protestants, as people. Some of my closest friends are members of the various denominational churches—and of no church for that matter. Of course I would like to have all of my friends share in the joy of being a Catholic. It does make for a very strong bond when friends speak the language of Holy Church. I cannot see how any one can be a Catholic and at the same time believe that "one Church is just as good as another". Of course all this would be unbearably arrogant if the Catholic Faith were not true.

I'm Guilty . . .

The Father Executive Editor has ended this page for some months—giving it a quasi-blessing. He has now given it a mild approval, but the opinions expressed are mine alone and do not reflect the opinions of the Editors, or of the members of the Community. After all, as a kind friend recently pointed out, this page is not more than a "filler".

Cordially yours,
FATHER DR